M2435
Thursday 1 August 1974
Barn Lunch

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Must Remain in
Transcription Room

MR. NYLAND: So let's talk about Work. We may as well start with it. There is still very much discussion about Work which I think is useful in order to find out what is what and how, and what conditions are and what can be done about changing conditions or about changing oneself. But when you have discussions in meetings and you get a little more clarity, don't forget then to put it in practice. The tendency is always to talk about it a little overmuch, and much of the talk is the satisfaction for yourself to become clear. But one is really very clear. The attempts that one makes are very simple and, if it is a question of being in the right kind of a condition, or have good thoughts about it, very little is necessary to start Work.

Fundamentally, Work can only be instigated by something within yourself. Don't depend too much on the outside world, or the outside conditions or in general, what you are engaged in with your unconsciousness. There has to be something that is very clear within oneself, that as I say wishes to be born and cries out for th-- with that wish. One must hear it. There is a certain sensitivity necessary for wanting to Work. I've said sometimes, it has to be every once in a while on the tip of your tongue. Perhaps it's better that it is on the tip of your heart. Of something that goes with you, wherever you go, which undoubtedly it does but it is covered up, and the sensitivity is required to remove that kind of protection.

But then when you realise that it is necessary to have something within yourself, don't look to the outside - look within. What is there within that causes you to have a wish? We call it of course a motivation of a realisation for oneself of the necessity, but it's also the responsibility, like many times when you have worries in your life, you don't get rid of them that easily unless you settle them.

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They will come up constantly in your thought, in your feeling, whatever difficulty you might have in life itself. It may be that you don't understand your life, or that you are faced with trying to solve certain problems, not knowing which way to go. That there are different solutions and you don't know which one is actually most important. And so for days and days maybe, or sometimes longer, you live with these kind of thoughts and they come up at the most unforeseen and unfortunate moments. All of a sudden you are rememb-- reminded of something that ought to be done, and you cannot find a solution. I don't mean to say that there is a solution immediately when you start to work, but you have to have that with you as a wish. If it is there, that what can come from the outside can help to wake it up-- waken it up. At the present time it is mostly slumbering. It is asleep, but it is of a-- a rather light sleep. It can be awakened, but you have to be sensitive for yourself to allow it to be awakened and not to hide. Not to hide in the suffering of yourself.

When the attitude towards yourself is that you have questions and that you cannot solve them, I think sometimes one really wishes to remain that kind of a-- in that kind of a state. For one thing it is probably the easiest. It may not be the line of least resistance but it is something that for yourself you want to continue with, because it is your own, and you have sometimes an idea that no one can help you anyhow because they don't look at things the way you do. And very seldom that you can talk with someone about it, hoping that they will understand what your thoughts and your feelings are, and also the indication of that you actually have a problem and that they are serious enough to listen to you. But many times you want to continue hoping that you can solve it yourself. After some time that kind of a solution apparently is not always there, and conditions in life are not

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always in such a way that they help you to solve the problem. So the problem stays with you, even if you know that you have a responsibility of solving it. It will not be solved simply by keeping with it and not doing anything about it.

So for-- in the first place, whenever there is something in you that has to do with Work, you have to create a condition within yourself so that you can hear; so that when you are sensitive and there is actually a wish, that you can pay attention to it, and then perhaps you can do it, if you are not too much overshadowed by your ordinary unconscious living and the wish to continue with that. I say some-- now I say that it is sometimes easier, because to make an attempt against that means that you have to set certain things in motion in you. We talk about that once in a while; we talk about parallel lines, to have the two parallel lines exist together. You see you don't see that clearly, because if I think and I feel, I am an ordinary person, I've many things to do, and of course many thoughts. I want to be active. I do this and I do that, I occupy myself with it. That very definitely is a line of existence, because it is indicated by my breathing, by the way my body happens to behave, by whatever takes place within my body, whatever there are of thoughts and feelings, and all of them, they are unconscious. Those experiences are unconscious, and the fact itself is a state in which I say: That is an unconscious state. That becomes for me a fact, and the fact of my life continues extending as a combination of facts which I sometimes can experience; when I say it comes to my mind, it is an experience I then know about. You might say at such a time the line is very definitely defined. At other times when my mind is not functioning and my feeling takes over, or at least can function then, maybe, it also produces that same line: the line of my existence.

This process takes place both in the mind and in your feeling.

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And when you are living, you are registering certain conditions which exist on the outside world and which impress you, and which reach you by means of your five sense organs; that's the way we happen to live. And the production of that kind of information is continuous. It is registered in your mind, and I stay with your mind first, because that is a little easier to understand. A mind is a production of an activity in the form of knowledge. I look at it every once in a while as if some machinery is recording in my mind, constantly, and that certain facts come to my notice - facts of my own existence as well as the surrounding or other people. And that continues as long as I am alive and as long as my normal sense organs continue to function. They all combine, I would say in one place of my brain as far as the five are concerned, registering more or less the same fact in connection with each other, determining then in my mind the condition of the fact which has affected me. Sometimes it is a little different, that the different kind of impressions which I receive by any one of the five sense organs registers in a different section of the brain. But then there is a combination between such sections, and the final result is again, a knowledge, this time a little bit more coloured as a result of receiving information through five different kind of channels, but nevertheless the production of the knowledge continues for myself, and I can register that any time by so-called thinking about it, or using my memory, or using what I think and feel, even in anticipation of what might happen. The mind keeps on producing; that's why I say it is a continuous machinery. Sometimes I consider it like a printing plant which is constantly exuding, producing, information. It is not like a mimeograph machine which produces the same thing. This kind of printing machine produces facts for me, every time different - every moment, every minute, as time goes on. And the input is different because impressions are different, the results are also different, so the knowledge becomes

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the continuous line which we talk about, but it is continuous.

Now this knowledge that I receive is upon consideration by some part of my mind, and sometimes with the introduction of a feeling regarding that information, not entirely clear about the actuality of truth. That is, to what extent is it still interpretive - what can my thought and feeling do with the acknowled-- with the knowledge that I have acquired? Because it is Open Sesame, it is constantly open for interpretations by other parts of my mind, or by the mind functioning a little later and considering the facts which has-- which have happened before. And so when I start to realise that that kind of an input that I receive and the way it is digested by me, and also causes me to act or to feel, or to think in certain ways, the constant influence of such impressions produce in me information of knowledge about myself or a variety of different things that I am interested in. If I can once and for all establish that that kind of information is not very suitable for certain purposes, but very suitable for other purposes, then I make a distinction: I wish then that I could receive information which was-- which would be absolutely reliable. And the aim for that, or the reason for wishing that, is solely because I want to use it for a very definite purpose: the purpose is my growth. I don't need knowledge for ordinary life. I have more than enough of it. All I have to do with the knowledge is to put it into practice in behaviour, in a certain way that becomes characteristic of my personality, and with that I attach different aims which I want to reach by means of my life on Earth. When the accent is placed on the potentiality of reaching an aim which is not of this Earth, then I have to have knowledge that I can rely on in an absolute sense; that is, it has to be as firm as a rock. The other can be anything more or less suitable, because I can always correct it. And I can say, theoretically, that if I keep on receiving that knowledge which is like sand, it may not be so solid; if I continue to receive it, it may

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in turn become a rock, because of the monotony of such impressions makes them for me of absolute value, so that no argument on my own part can even indicate that it is not so. I would swear on the ton of Bibles, that there are certain facts about myself which are already absolute, even if I've received them in an unconscious state.

We talk about that once in a while, about the absoluteness of certain facts in unconscious living, and it is very good that we see how few there are and how much it is desirable to see if we can add a few more to them, in order to make the totality of myself more reliable. So now I set another kind of machinery in motion, parallel to the other machine; I don't stop the unconscious machine. I start a conscious one, based on the same principles of mental activity.

You see the process of Work on oneself as indicated by self-observation is still a mental activity. We talk about that now, taking it out of the sphere of feeling, although there is an inter-relation between the feeling explained by the wish going to the brain, where the brain formulates it into a certain method which we are conversant with and from the brain, again putting it in practice. This is still unconscious machinery. But now I want to receive the same kind of impressions of myself as I am living, but this time by means of the conscious machinery. By that I simply mean that whenever that machine is functioning and impressions of myself are received as an input, that then there is no defiling of such impressions, that they remain pure. With other words I simply put this machinery, this new one, in a certain place where it is not accessible to every thought or feeling that I have. D'you see in the ordinary printing plant, when I function with my mind, there're always intrusions. A feeling can come in, I can have an experience with my body which again is registered in my brain, and that what has been received and which is now memory can always be affected or explained, or rationalised, or I can do almost

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anything with it, except perhaps forgetting it, but I certainly can interpret it. And so it is not something that is protected well enough and because of that, it gets impure.

Now this new machinery that I want to set up has to remain very im-- very pure, so I protect it. I have a special section for it which I want to set in mo-- operation. There is exactly the same machinery of an activity of the mind, and all it needs is to set it in motion. I have to find a key for the door, I have to find a switch for the light. I have to find the switch to start it going. I have to make preparations for making that particular machine functioning correctly. All that, you might say, is preparatory for the actual functioning. And then I wished that if the impressions which are now received by my unconscious machinery could also be received by my conscious one, I would have two kinds of knowledge: one, impure - the other, pure. I cannot stop my impure machinery. It belongs to my life, and as long as I am breathing and my blood is circulating, there is no possibility of stopping that unless the five sense organs, of course, stop their functioning - which of course might be possible, and it would be interesting to philosophise about it. What happens to a man when he doesn't receive any impressions? Is he still living? Can he remain alive? Well that is for another time, but this time we recognise that the machinery is functioning and gives me facts about myself.

I now prepare to put the other machinery, that one special one, a very special room assigned to it, very special way of handling it, even a very special kind of a switch which would start it and I soon know that I've made several tries and that I know a little bit, more or less, how to get it started. The problem is now to continue with it, and that is always the problem, because that little piece of machinery is not natural to me. And I have to be in a very definite state of unnaturalness in order to get it started and to look after it. This unnatural state is my wish to work. It is very unnatural. You must realise that, that it is based on an added

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responsibility. It is not based on anything we know, because usually we do not consider as a responsibility to wish to continue to grow. We assume that we have already more than enough and that a simple rearrangement of the knowledge is sufficient for giving us further information in order to enable us to live and continue to live on Earth.

The special reason why I have to have responsibility for starting that new machinery is simply that I'm not satisfied with the old one, and that I now have another aim in my life, that is an aim in addition to my ordinary aim for unconsciousness, which remains in existence all throughout. It is an aim for the maintenance of myself. When I take this responsibility, or I start to believe in the possibility of it, I give my aim, that of my own existence, a little additional insight into the reason why it happens to exist. I want my personality to know that it is now also going to be used for a different purpose, and that I'm trying to uncover the real aim of my life - the real aim why I have been born.

If I can make my personality adjusted to this kind of a dual function, that it is willing, with kind of-- certain kind of thoughts and certain kind of feelings, to want to create or to help, to make conditions so that this secret machinery can continue to function, I've gained a great deal, because then I don't have the opposition; because if I just leave it alone, my mind will come in whenever it can and open the door to the little secret room, out of curiosity. And I want to prevent it. I want this mind to be able to read a sign: Don't enter unless you wish to become conscious. And that word "consciousness", for a mind looking at it and reading it, is Abracadabra. The mind itself does not understand what is meant by consciousness as we mean it. It says "We can do whatever consciousness there is and is required by a man as he lives on Earth" and of course in that way the mind makes a mistake, because it limits the condition of my life to this Earth. And whatever now has produced, every once in a while within a man the idea that he is not only

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and not solely related to this Earth, but that he also has a relationship towards other parts of the Universe, or to a cosmological aim? No one really knows why that happens to be in a man, much to his chagrin - because it is not always easy to follow up that kind of intuition. At the same time there are some who wish to find out. We call them adventurers. To find out if there is actually another kind of a meaning for one's life. Now about that we talk, but you are not so clear about your formulations. You don't really think about certain concepts, of what is a fact, what is an objective fact, if that word can be used. A fact is a fact as is, it becomes subjective when you perceive the fact. That is all that happens. Your being - personality - stays a fact when there is no perception. And in that sense, of course it is as a reality belonging to the level of Earth. But as soon as you perceive it, it becomes a subjective perception, and it is not an objective perception. But the fact remains the same.

I do not know what you have read, what kind of books that could help you. Ordinary psychology, Willian James, The Meaning of Meaning by Ogden, some books by (Macey and Clare?). Teilhard de Chardin. People who have written about similar things. What is it that they have tried to define? And many times you will find in such books really certain answers to help you to clarify what we are talking about and for which we use certain words in a certain connection and a very definite definition. But then you feel that when you don't have that kind of knowledge and you have not lived in it enough, and then you ask questions. And they-- those questions are no questions, because not based on any kind of a knowledge but just a little bit of curiosity in order to talk. Even I say well-meaningly. But don't forget you have to prepare something so that there is the possibility of a machinery functioning in a conscious way. And for that you have to know also how a machinery functions in an unconscious way. I mean by this now that whenever your sense organs are

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functioning - the five - and it runs through the machine, the facts become subjective. Whenever now the impressions are received by a different means, not the five, and then are fed into the new little machine, they become objective facts. And that clarity has to be very very definite within your own attempts, because as long as you keep on thinking and feeling and talking about it, you will not get objective facts. And we're interested in growing up; that means building. That means work. That means that you have to have something as a result, which enables you to build something that is different from your ordinary natural existence, that can be built on the basis of whatever your personality may be, and for that of course it is necessary to be as pure as possible - if you wish to build, using the building blocks as pure objective facts and making your subjective facts of the foundation as pure as you can make them before you start building.

That's what I mean by trying to find out what are the concepts orig-- or-- al- already in existence in different books, and not necessarily esoteric knowledge, but very definitely scientific knowledge. What is objectivity? When I'm a scientist and I investigate different things, and I try to mix this and that together, or I think about construction of an atom, and I want to make a molecule which has to have certain properties, and I start out with a very simple element, or maybe a combination of them. And I see what are the properties. And I said "One of these properties are not the kind of a substance that I have in mind, because it has to serve the purpose of indelibility". And every object that I have made, every chemical preparation always deteriorated. Nothing was permanent. So I say "I wish to synthesise something that can become permanent. And I start out from ordinary affairs. Elements, combination of elements, certain groupings of elements. And I study the conditions under which such elements and groups can be combined in order to make a new product, an entirely new product, a product that is in the absolute sense, objective - because it is permanent and, you might say,

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it is one of its kind. At the same time I have to satisfy objectivity on this Earth. That's very difficult, because for that I have to describe how I made it. I have to be very careful that I describe the method the way it is, temperature, pressure, quantities of this and that, conditions of the mixture, heating problems, whatever it may be, I have to describe it as a formula: how to make this synthetic product. That is the first thing. You might say, then I publish it and it becomes known to the scientific world. And those who're also interested in making the same kind of product will start in their own laboratory to see if they can do it - that is if they can imitate or if they can approve of the method by saying that it actually is so, that they also can adopt it, that they can verify the claims I have made for them and their experimentation reach exactly the same product, with the same qualities, the same properties, the same way it looks and behaves.

If there are enough scientific people in the world interested in this kind of laboratory experiment, and they all come to the same conclusion that the method is right, that the way we start is correct, based on assumptions of our unconscious state, that psychologically there are certain laws that can be fulfilled together with a wish to understand one's life better and give it a different kind of an aim, when there are enough scientists it becomes a working hypothesis. It is not yet absolute, and it is not yet completely objective, but the working hypothesis is more than enough to establish a conduct for one's life. And the more scientists there are who find out that there is nothing wrong with the theory and that there is nothing wrong with the element or the properties of the particular substance, and that there is nothing wrong with the description of it, and that when it is properly prepared, it actually does what it is supposed to do, then at a certain point it becomes axiomatic, and in our sense of the word it becomes objective knowledge.

This is a scientific approach, and we are trying to make facts

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objective for all of us. That is why we talk. But you see how necessary it is to be able to talk about facts which you have produced, based on the prescriptions as given and testing them out in your own laboratory. And then coming forward, presenting such facts to the judgement of others, so that they can disagree or can help you. And based then on the totality of experience of a group as a whole, you will have a chance to come closer and closer to objective knowledge.

You see, that, in short, is really what we are after. We try by means of meetings to exercise our brains sufficiently to be able to formulate and giving a description of an applied method in our life, and then talking about such results we have obtained. It is difficult to describe such experiments further, because in the beginning there is a tremendous amount of personal interpretation, not knowing exactly how to go about it and quite definitely a misunderstanding of the method itself, of what is required to keep it also simple and as a method, very pure. Not to allow prematurely any interpretations to enter into the final product. And even then, in the formulation of the result, there is always the possibility of an interpretation of a certain kind. Not necessarily a mistaken one, but definitely based on one's own experience. And when the formulation process is not such that it is more or less definitely developed, that it is clear, that it can be understood by others in a similar case, then of course we have a difficulty of exchange and then it will require a certain argument, or a wish to straighten it out, or a demand for further clarifications. And many times after a meeting, you should go back to your own laboratory and see if your methods of work could be improved upon by having received more knowledge and results from others, and testing them in your own laboratory, coming back the next week and talk about it, and simply saying "I can agree with-such-and-such, but that I don't agree with - and the reason why I don't agree is, my results are different and I would like to know from the general

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convention, this particular group of scientists, who can furnish me with information so that I can continue with my testing."

I have talked about (Hamolinadea?)- you understand what I mean. He was disappointed. It didn't help with those sorry scientists of Babylon. How he explained it - they stuck to their own opinions. And when (Hamolinadea?) foaming at the mouth, was telling them what was truth for him, what actually was the truth for him, and he had to leave them. I was reminded of these kind of facts by listening to the different talks in the-- the-- the hearings going on in congress to impeach, each person explaining why it should not be impeachment, or it should be. All throughout the four or five days, many times such repetition of the same concepts, the same attempts to prove to others, aside from the political aspect and perhaps the TV appearance, nevertheless being sufficiently conscientious in wanting to say what was on their heart so that they, if they voted, could actually be conscientious enough to be able to justify it. And the constancy of the same attempts made by the opposition, or those in favour - not deviating, all the time recognising with a great deal of politeness the gentleman from Iowa, but at the same time continuing with what the gentleman from Massachussetts still had to say about impeaching. The same formulas and no change in their attitude. Maybe they had made up their minds previously, and maybe they were honestly convinced - that I don't know, but I see a fight between unconsciousness and consciousness. I see a little difficulty between one machinery being kept going and pouring out, all the time, material unconsciously conceived - and this other little machine having a hell of a time either to be fed, to overcome the creaking noises because it has not been used, not very much - it has been idle for a long time. It needed oil which was not always obtainable, and it was rusty because of negligence. And there is then, with this poor little creature, with a great intensity of wishing to tell the truth, such opposition that it is sometimes quite impossible to even continue to breathe. And still life has been poured into it, into that little machine.

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and it has to have continuation of breathing in order to continue to live. These are our difficulties. There are constantly the opposition of one's unconscious life, the opposition of habits, the opposition expressed by means of line of least resistance. The opposition of different kind of responsibilities which crowd out this one responsibility for an aim to develop and grow up, to make a soul by means of a Hasdjanian investment. And these conditions, we must also realise that they will remain even if we have the best of intentions of wanting to become conscientious and conscious.

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I'm trying to distill, out of the different cassettes I've heard, certain questions that you have talked about. Sometimes I feel that the answers can be much simpler by just illustrating what is one's own attempt in similar conditions. If one could take the little bit of theory, or description of whatever the attempts were, and if one can recognise that one also is for oneself a similar kind of talking-machine, it is so easy to continue unconsciously. And there can be an exchange which may be useful at times, but it should not be continued too long. And there should always be, I feel - in any kind of a discussion of Work, as attempts made, a resolution that the / solution is only by means of Work. That if you wish to improve the quality of the different impressions, you have to get them from one machine and not from the other. And that the only way you will have real knowledge is by the pursuit of the method as indicated by the laboratory. And that you have to verify to what extent you can take the responsibility for your own life, together with the different responsibilities which are also required to be fulfilled. It does not help you to continue to state that you cannot Work. It does not help you to leave off some of the ingredients into the formula. The end-product will not be the kind that is needed, or the kind that is even useful. If you do not talk about impartiality, your products will not answer to the tests which are required

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to state, like in a pharmacopea, that that is the right kind of medicine. If it is not mentioned that this whole question of timelessness plays an extremely important part in the registration of a fact, that immediately when there is a least little bit of an interference of an interpretation of an unconscious kind, the purification process has been damaged. And it can be said in a very simple way: Why don't you Work, and then tell us, when you talk about your ordinary experience as now, to see if Work itself, in the presence of your experiences, if you have discussed them, may have had an effect.

It is so simple; I may have a variety of different things to decide, and I may feel that I happen to sit in a corner where it is extremely difficult and that that corner is sufficiently assigned to me with a little bit of an announcement, that is the corner of Ego-Suffering. And I want to sit there because it is sometimes very cosy. Into that form of description of an unconscious existence which we talk about, we talk about a solution to the problem. We don't go along by further descriptionsof the difficulties that are involved in ordinary life, even. We simply say "Yes, we have to accept it because that is the basis on which you can stand and from where you have to begin your experiment". But the experiment is there, prescribed. Go ahead and do it, then come back and talk.

Many times I wished I could stop such talking of people, again I say well-meaning, but they are not set straight. Because we're not having to talk about such things. All of us know how difficult life is. We are no fools. We know what it is with relations of other people. We know how difficult is the continuation of a relationship on a good level. We know how difficult it is to work together in an ordinary sense. We know how difficult it is to remain honest even in saying what has happened. We know the difficulty of vanity and self-love. We know we have pride. We know the difficulty of remaining honest and not

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hypocritical. All of us know it - very little sense in talking about it. You can talk about it to yourself when you realise that you have been such-and-such, it's alright, that will give you a motivation for wanting to do something else. But there's no particular need in talking about unconscious conditions. We assume we know, and simply by reminding someone else, that you have had a state of that kind in which you had difficulties, then I always ask "Where was Work at that time? Why didn't you think about it? What was in the way of your thought, to talk about Work to yourself, to make an attempt, clearly defined, regardless of the state of unconsciousness you were in, and the state of suffering and the dilemma of not being able to make up your mind?" Because you will, in time, make it up in some way or other, dependent most likely on outside conditions. And most likely you will not see what may have caused it. Because many times the conditions in which you find yourself are caused by yourself, by certain promises you have made, by certain statements which were not clear enough, by certain assumptions which had no right to exist, because it was just a pure assumption and not a fact. And many times when you don't want to solve them, it means really you don't want to look inside. You don't want to find out why the conditions are in existence of misleading others into believing into something that didn't exist or you could not perform. That you did not know yourself when you made a promise that you could not fulfil, at the time thinking of course that you could. But the knowledge of yourself should by this time be indicative enough of what your limitations are, and as yet I don't see enough of that. On Saturday I gave you a film, to do that, to contemplate, to see, to meditate, to become acquainted with yourself as you had been let's say during a day. You make a little reference that there is a little bit of a different kind of a film, but the quintessence is forgotten. The quintessence is: I receive information about myself during a day, and this is the kind of creature I am. And I don't mind

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telling you because I cannot always be responsible for what I am in my unconsciousness and my mechanicality, but I want to get rid of it. If I'm honest I want to do something about it.

That is the conversation of a group: I've made such attempts. Every once in a while, of course and I'm not-- I'm not overcritical, don't think that. I'm fully conversant with the difficulties that are involved in wishing to Work on oneself. But then for God's sake remember that there is that kind of a prescription that can be followed, and then I ask you: Follow it! And then talk about that. Talk about your attempts at Work, clearly: When, how long, what was in the way. Then you will have self-knowledge that you can use.

There is really nothing to add to all this, you know. There are hundreds of tapes of explanations and lengthy discussions, questions and answers, different ways of looking at Work, sometimes theoretical, sometimes not very useful - only useful for those moments when we talked about it. At the same time there is a certain way in finding out, if you wish to find out, and again I'm not critical, I only wish to encourage you. Don't wait too long. Do it when you have the chance to do it. Don't wait 'til you have all the maturity in the world and you cannot move any more, because you are decrepit, or your mind may have failed you, or certain other things can take place that will prevent you. Do it now. There is that kind of a saying: "Now is the acceptable time", and the fellow who wrote that didn't know what the word "acceptable" meant for us. This is, now it's the time to accept yourself, to make sure that you have a foundation on which you can continue with all your desires of your life. That in the direction of consciousness you will be helped by a development of your conscience, which will help you then to be able to make up your mind, to be able to say "I do this and I do that to the best of my knowledge, with the acknowledgement of everything that has gone on before which has caused me to be in a dilemma. And then I will say in all humility:

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I will try this, I will try that and I will remain honest in my relations with others, because I will dare to tell them what is the truth for me.

You see, what is a friend? A friend is a man who risks his life, in the sense of being appreciated and loved by someone else. A friend is a person who wants to tell you: It doesn't matter what the cost is to myself, I may die in the attempt, but I want you to know the truth about my feeling for you and the way I see the situation, and the way I believe you are, and if it is not so, please correct me, but I want to be honest in order to be able to live with my own conscience. That is a friend. We need friends in Work, people who are willing to tell and to help and also are willing to tell when to shut up. You're not very strong, you know. Sometimes you're too kind. Sometimes you just sit and listen to palaver. It isn't worth it. With all the best of intentions it comes out the wrong way. Bring people back to where they belong when they want to talk about a laboratory test. That takes place in a laboratory. It does not take place in a conference room, and it does not take place in a toilet. It takes place when you are ready to do research, when you're willing to find out at all costs whatever the properties will be of your own existence. When you wish to find out the value about you yourself in your life as a personality, soiled as it may be, soiled from ordinary standpoint, unprepared for this mechanical, habitual, whatever it may be, but straightforward truth, that is what you have to sam-- set-- set out with when you go into the laboratory of your own. Know the truth. Know thyself as truth. Everywhere and always, when you finish with your test, and then have reached knowledge which is irrefutable, and then you become the person containing that knowledge, which when you wish to apply it in daily life, can even be recognised by your enemies. Strength of character of that kind, we need very much. Not very difficult to make it, if you wish it. And it can always remain extremely simple.

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Gurdjieff once, as I said before, made a remark which always is on my mind: I, simple man, I walk. It was in connection with a trip on the steamers coming across here, and not using the elevator because it was so crowded by a variety of different people just getting out of the lunch room. And he, simple man, he walked the stairway to get up to his cabin. I've never forgotten that, because many times I use it: I, simple man, I say to myself, I walk. Then I question it: is it that I'm simple because I walk? Or am I simple because I wish to walk? Is there within me simplicity on account of which I logically will walk? It is not in the expression of your words. It is not in the description. It is in the state in which you are when you talk about Work. It is in the voice you will use for the expressing of truth. The difficulty you do have in wanting to formulate, all of that does not matter when there is within you this essential quality: I know I have to grow up, because as I am I don't like myself. If I can say this quite simply for myself, and at times say it softly, and at times quite loud so that I can hear it, because I'm deaf, because I don't always want to hear what I even could say, and if I wanted to say it, it may be difficult for me to listen to it. But when the truth is truth, it has to be told. And I say again, for what? What is this responsibility that one takes? The responsibility to become free. Free from this life, now. To prepare for death, to be able to say "I've done all I could, and you must acknowledge my seriousness wherever that may be said". Sometimes I say St. Peter can ask you. Sometimes on the way there your conscience might speak up. Sometimes in the middle of the night you may be visited by someone who asks you: What manner of man are you really?

I don't want to make these meetings too seriously-- too serious. I speak seriously. But I mean by that: you have to continue with your daily life, regardless if you like it or not. That is a responsibility.

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You will have to make your life acceptable to yourself so that you can live with it. You have to, unfortunately, create conditions in which you are involved together with others, which will demand a solution of a certain kind. You will have to learn how to develop your conscience in the sense of absoluteness. You'll have to learn how to develop conscious efforts in the sense of axiomatic truth to be received. These are things that are ahead of you. You can close your eyes and your ears to many things and no one will ask you for an accounting, because God doesn't bother with that. He's only interested in those who lift up their head and ask for help, to be reminded. It has to start from you, not from the outside world, not from the cosmos. Maybe it could start from a cataclysm, some serious, unnatural or natural event, maybe it could come from the conditions as created by unconscious man. We do not know what may be in store for many of us, and how you then will have to meet your particular conditions of this Earth, but the preparation is now. I've said that before, don't wait. These conditions which are taking place are going to affect everybody. They affect youth more than older man, and it is unfortunate that there is no leadership, not enough, just an awful lot of talk-talk about education and about environment, but to reach the core of where youth can be touched, very seldom does it happen. It is a wound which we try to , that is we try to dress it, we try to dress it up even with a little salve, without affecting the blood system which is impure.

That's where it comes from. In your heart there're many places where certain things can lodge. Whatever you will allow in it will ultimately be a replica of the kind of mansions you will find in Heaven. The reflection of your heart as it actually is functioning, that is the condition of your heart is reflected in your mind. That what you wish to become mentally has to be started with your feeling, and then embracing within this feeling all conditions belonging to you and

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extending it sometimes to conditions which do not as yet belong to you but which could be useful for you to belong to, and in which there might be a certain kind of help you could give and in giving, you could profit.

We are not each other's nursemaids. We surely are not a wet nurse. But maybe there is a helping hand of some kind that will make you want to listen to other people talking about the difficulties they are in, and particularly when it has to do with Work. If it is Work, you have to listen. If it is not lis-- if it is not Work, not a discussion of it, you really shouldn't. You should criticise meetings. You should tell what is wrong for you when you don't get enough food. You should say "I am hungry for Work, I want to know. If you cannot tell I go somewhere else - if they cannot tell, I go somewhere else. I go and find out." If it is not in this group, if it is not in this Barn, you must go somewhere else for the sake of your own life. But as long as you're here, then you try and you do your best to extract it. When Robert started to talk yesterday about the different kind of groups, the third one, interpretive, ephemeral a little bit, superficial, the groups II, real discussion of Work so that you can use it, he didn't mention of course the centre, that what is essential essence of any kind of community. That's where the Barn is. The Barn is that kind of symbol. When you come here, you are reminded. Robert mentioned that when you have the book with you during the day, you are reminded. You have to give yourself reminders of Work, because you must be willing to be reminded. You must set out in the beginning of a day with an idea that perhaps this day can become a miracle for your own development, giving indications constantly of something existing which are worthwhile to strive towards.

I don't know if you utilise conditions enough; that is your conscience. If you really profit as much as you possibly can by the

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presence of others. If you can see continually how necessary it is for your own development that you expose yourself to behaviour forms of other people, particularly those you don't like. How often you have already prejudices which are not really very-- very helpful to say the least, certainly they're not becoming.

And so again I ask: What will you do this afternoon? You cannot change your mode of life that easily, but every once in a while you can be remember-- remin-- reminded of something. A little task, I think David mentioned the five sense organs or the five particular ways of behaviour. It's only a reminder, it's alright, but don't do it to death. It's enough even when you are thinking about your eyes, that they ought to look - it's enough to Work then. And then it can continue as Work, you don't have to be reminded by your eyes all day long. Your intensity at the time you are reminded determines how long you will have energy and wish for it. That is you, it is not your eyes. It is within you a wish for a satisfaction of a thirst, a wish for the actuality of becoming a man, a wish to understand life as it has been given now, and to see where there are possible openings for expanding it. A realisation of the necessity of the acquisition of that responsibility in addition to what you already are responsible for, and to see if one could fulfil such demands on oneself with a kindness, with a wish for insight, a wish to be sufficiently appreciative, a wish to be concerned, a wish to be open and helpful, to be, in this way I say, like a nurse maid will take care of a child when the nurse in a hospital takes care of the patients, with all the patience she has.

Have a good day, a good afternoon. Who knows - maybe you can make it very beautiful. Goodbye.

TRANS: MARIE-JEANNE VOYSEY

(End)